



OCTOBER, 1893.

HERALD OF MISSION NEWS

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OCTOBER,

1893.

OUR VIEWS OF MISSION WORK.

*MY DUTY TO THE HEATHEN.

W. R. Lambuth.

"Look to your marching orders," said that grand old Christian warrior, the Duke of Wellington, to a timid believer who faltered in the hour of duty. "Look to your marching orders" should be the watchword of the Epworth Leagues in this supreme hour for action, for ringing down the centuries come the bugle notes of the Captain of our salvation: "Go! go ye into all the world, and preach the gospel to every creature."

My relation to the heathen is bound up in my relation to God, and my duty to the heathen grows out of my duty to God. Both relation and duty find their true interpretation and obligation only in the light of that love which, by bestowing a Divine Fatherhood high as the universe, has created a human brotherhood wide as the race. The question of my duty to the heathen cannot be honestly discussed until I have performed a threefold duty to God, of obedience, personal consecration, and prayer for the enduement of the Holy Spirit.

Obedience. To obey is the first duty of man to God, and under the theocracy in which we hold our citizenship obedience is made absolute. Conditioned upon it is our

highest good, and through it we achieve the greatest conquests in our efforts at dominion over matter, mind, and spirit. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Obedience is the key to the mysteries of the kingdom. No man can remain in ignorance of God who does the will of God. To obey is to know. "If any man will do his will, he shall know of the doctrine," said the great Teacher. Obedience is as much a military necessity in spiritual as in carnal warfare. Samuel, when he heard the bleating of the Amalekite sheep and the lowing of the oxen, said to Saul: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." What has not the Church lost in power for spiritual conquest by her half-hearted allegiance to her Lord, her miserly hoarding of treasure not her own, her traitorous disobedience in failing for eighteen centuries to carry out the command, "Go ye into all the world"? No wonder that when Pope Innocent II., before whom a large sum of

*Address prepared for Epworth League Convention at Cleveland, O.

money was spread out, said to Thomas Aquinas, "You see, the Church is no longer in that age in which she said, 'Silver and gold have I none,'" Thomas Aquinas replied: "True, holy father; neither can she any longer say to the lame, 'Rise up and walk.'"

Give us five hundred young people who will implicitly obey the voice of God, and we will take this world for Christ. The story is told of a young general in the ninth century, who with five hundred men came against the king with twenty thousand. The king sent word that it was the height of folly in so small an army to resist his legions. In reply the general called one of his men and said: "Take that sword, and drive it to your heart." The man did so, and fell dead. To another he said, "Leap into yon chasm," and the man instantly obeyed. "Go," he said to the messenger, "and tell your king we have *five hundred such men*. We will die, but never surrender." The messenger returned with his message—a message that struck terror into the heart of the whole army of the king. There ought to be a thousand such choice spirits in our ranks. Let the Leagues send them to the front, and with such leaders as the lion-hearted Taylor in Africa, and the tireless Thoburn in India, we can completely invest all unevangelized fields in the name of our Lord.

Personal Consecration. My second duty to God is to focus the heat rays of God's love upon my own heart until it shall throb, and kindle, and blaze with unquenchable zeal for the rescue of my blood kinsmen who are lost souls if I help them not. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the

brethren." "I am about to die for the Ba-ganda, and have purchased the road to them with my life," exclaimed Hannington, the martyr bishop. "When one desired to know what kind of a man Basil was, there was presented to him in a dream, so says the history, a pillar of fire with this motto: '*Talis est Basilus*'—he is all on fire, a light for God." It was with such zeal on fire that Melville B. Cox, of Maine, who went to Africa from the Virginia Conference, said: "If I die, write as my epitaph, 'Let a thousand fall before Africa be given up.'" If we would take this world for Christ, we must be able to say, with Hannington and Cox and Paul: "I die daily," for "the love of Christ constraineth me." But obedience and consecration must be supplemented—ay, more than supplemented—must be baptized and fused by a mightier spiritual force than these—even the personal presence and power of the Holy Ghost.

Prayer for the Holy Spirit. My final equipment for service is the enduement of the Holy Spirit. His ministry is the ministry of life—"it is the Spirit that quickeneth." His gift is a gift of power. The Master recognized the necessity for such an enduement, so do our converts from heathenism. A Japanese boy who had been beaten with many stripes by his father, and forsaken by his mother, because of his faith, wrote me, saying, "Send us some temples filled with the Holy Ghost." Paul wrote to the Corinthians these words: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." Shall

it be recorded of this generation as it was of those believers in the upper coasts of Ephesus? "Paul, . . . finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." If it shall be so recorded of us, then we have no part or lot in ministering to the heathen. The Acts of the Apostles were eminently the acts of the Holy Ghost. He moved upon and through the early Church. Fellows of the Epworth League, have ye received the Holy Ghost? If not, tarry, tarry here until ye be endued with power from on high; for the Master Himself has promised: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

To be witnesses and to touch men for Christ, we must first touch Christ ourselves. In order to have power with men we must first receive power from God. Several years ago, entering the laboratory of a Japanese resident of the city of Kyoto, we were amazed at the philosophical apparatus of every kind constructed by this unlettered man, who had never been taught in the schools of science. After making several electrical experiments, a small stand was placed before us. An upright column of glass, twelve inches high, rose from its center. Crowning the column was a bell, and from the top of the bell there branched four horizontal arms of metal, from the ends of which were suspended other bells. Half way between these and the central bell there hung four balls. The electric charge was given to

the arms through a connecting chain, when each ball, as if by a common impulse, sprung to the center, became charged by the dispensing bell, and then swung out upon its joyful mission, and struck such a chime that every musical chord within us answered back again.

No higher meed of praise can be given us than that rendered the Thessalonians: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith is spread abroad, so that we need not to speak any thing." * * *

Turning from the intensive phase of the missionary movement, let us consider it as an extensive and aggressive force. All great movements of aggression and conquest are, of necessity, military in character. Compactness of organization, rigidity of discipline, and unity of purpose are absolute essentials to successful movements of men *en masse*. Methodism at an early date took on these characteristics, and moved to conquests unparalleled in Christian warfare. So impressed was Mr. John Wesley with the power of religious organization, discipline, and *esprit de corps*, with leadership, that he exclaimed: "Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus Christ and him crucified, and I will set the world on fire with them." It was the spirit of a warrior seeking expression. Ay, it was the fire caught from the martial spirit of "the mother of the Wesleys, who was the mother of Methodism."

First. My duty to the heathen is to plan largely for their redemption. The Church has been too timid in her prayers and circumscribed in her efforts. God is

not bounded by our horizon, and He would have us believe far beyond what we are able to see. William Carey was profoundly impressed with this truth when he preached at Nottingham, May, 1792, from the prophetic words: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah liv., 2, 3.) Whose seed have inherited the coasts of the Gentiles, and where are the desolate cities they have inhabited? Let Bishop Thoburn answer from the southern slopes of the Himalayas, or as he stands within the public marts of Calcutta or Benares, and counts the growing multitude of the sons and daughters of the King.

Let our young people inscribe upon their banners the words of him who was the most "consecrated cobbler" of England and the greatest leader of the missionary host in India: "Expect great things of God; attempt great things for God." Africa, with full 150,000,000 souls untouched, is still the Dark Continent; India, with 185,000,000, only reached in certain districts; China, with two of her largest provinces unentered, and 300,000,000 who have probably never yet heard the Gospel preached; and Japan, beautiful Japan, with her 40,000,000 rapidly drifting toward rationalism. Alexander may have sighed because he feared Philip would leave him nothing to conquer, but here are areas and teeming populations, giants and walled cities, that might well call out the latent energies of a hundred Alexanders. For the sake of economy of men and money,

of the brotherly love that conduces to godliness, and for the sake of the heathen who perish, let us have done with grumbling and unprofitable discussion at home, and planning a complete occupation of the field, gird our loins for the battle, for there is "the sound of a going in the tops of the mulberry trees."

Second. My duty to the heathen is to make a closer study of their conditions—to bring to the study of ethnic relations, environment, habits of thought, social conditions, religious life, all the accumulated resources of missionary observation and scientific research. Conquest, annexation, the English language, commercial relations, diplomacy, and the impact of Christian civilization during the past fifty years, have metamorphosed the heathen world. Steam, the telegraph, and newspaper have brought distant nations into hourly communication. International relations generate national sentiment and lead to national movement. Where heathen men acted and were acted upon as individuals, a century ago, they now catch the spirit of the age and combine, forming guilds, societies, and reform movements—religious and political. True, the preacher must still deal with the individual soul of man, in his application of the Gospel; but if the coming missionary would have a grasp upon the men who mold the thought and movements of the East, he must with broad view be able to gauge the trend of events, and intelligently interpret the signs of the times.

The Church has signally failed at this point in the past. She is just beginning to make a careful study of the heathen and their religions, and begins to recognize that truth is truth, though it be a jewel in

a dust heap. It was in early years partly due to an absence of literature, but mostly to a preconceived notion that the heathen were so far below the levels of Christian life that they were incapable of an ennobling thought, a moral sentiment, or religious aspiration. We have underestimated the problem with which we have to grapple. While the total depravity of the human race easily fills the dark catalogue mentioned in the first of Romans, the high intellectual quality of some and religious fervor of others show us that men cannot all be treated alike. Paul, standing upon Mars' Hill, before the altar with the inscription *TO THE UNKNOWN GOD*, showed marvelous tact and insight into conditions of men when he cried out: "Whom therefore ye ignorantly worship, him declare I unto you."

Julius Caesar wrote careful commentaries upon the Gauls and his campaigns among barbarous tribes; Napoleon spent whole nights in studying the topography of Europe, and even kept the pockets of his carriage filled with charts; while Von Moltke deliberately measured every meter of his own and the enemy's advance, weighed to a gramme every knapsack of German and Frenchman, and computed to a man the latent fighting force of Teutonic and Gallic armies. Such are the preparations essential to successful generalship. Fellow-citizens of the Kingdom, let us with like earnestness, with map and compass, scrutinize the field, follow Livingstone and Mackay through Africa, go with Carey and Duff to India, and measure with Morrison and Medhurst the difficulties of the work in China. It is high time we plan an educational campaign for Missions, preparatory to the battle that will soon rage at

our very gates, for God has brought the heathen picket line close to our doors.

Third. It is our duty to show the heathen that we will stand by our Bibles. The crowning glory of Morrison's and Medhurst's lives was that translation of the Scriptures which prepared a foundation for all missionary effort in China for all time to come. In Japan so well has the work been done that the New Testament has been treasured as a classic, and read by the people until it bids fair to work itself into their moral fiber. There will be no dissension in our camp so long as we keep well burnished the sword of the Spirit, which is the Word of God, and which "came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." How wise and how timely, at this juncture, are the golden words of that prophet of fire, Bishop Simpson: "The future of Methodism, if I have rightly traced the source of its power, will depend upon the careful study of God's Word, which should be still more encouraged both in family and in Sunday-school, upon an implicit belief in its divine authority, a loving obedience to all its commands, a ceaseless activity in doing good, and a glorious enjoyment of all its precious promises."

Fourth. My supreme duty to the heathen is to go myself and tell them about Jesus. If I cannot go then I must send. "Let me go and tell the heathen about these things. Do not I know about the true God? Do not I know about Christ the Saviour of the world? Do not I know about the future after death? Oh, let me go and tell them what I know!" So cried Pao, the apostle of the island of Lifu when the "John Williams" arrived on its peril-

ous voyage to the cannibal islands of Polynesia. Forsaking all in seminary and Christian home, he sailed away upon the missionary ship until he landed upon Mare, an island forty miles from Lifu. Here, with other missionaries who had preceded him, he was left to await developments and the return of the vessel upon her next voyage. Impatient of delay, and burning to bear witness for the Master, with Bible in one hand and paddle in the other, he sprung into a canoe, and with bold strokes shot like an arrow over the crested waves of a dangerous sea. With only one companion, the distant palm-girt island of Lifu was reached, a group of cannibals won, the Gospel standard

unfurled, and in twelve years' time whole villages had burned their idols, placed themselves under Christian teachers, and the entire population, to the number of nine thousand, had professed faith in the Son of God.

As the sunlight sometimes sweeps through great cathedral windows, illuminating with still richer hues both nave and transept, so does the illustrious example of such a man enkindle conscience and inspire our dull hearts until they glow, then blaze with a new light. A revelation comes. It is an illumination from heaven upon the words: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

ASIATIC TURKEY.—Letters received yesterday (September 24th) at the Presbyterian Mission House, at 53 Fifth avenue, from the State Department at Washington, indicate that at last satisfaction is to be given by the Porte for the oft-recurring assaults and robberies committed in the Turkey in Asia provinces upon American missionaries engaged in their work there.

The present correspondence, which has been going on with a good deal of energy, is in relation to the particular assault and robbery of Miss Melton, a Presbyterian missionary, at the village of Amadia, committed last July. As in previous cases like this the complaints of the missionaries to the Minister and his appeals to the Grand Vizier came to nothing. The Sultan re-

fused to interfere, or if he did set on foot an inquiry he was satisfied with the report of the Kaimakum that the "reports were exaggerated" or "the missionaries robbed themselves."

This time the Kaimakum sent the stereotyped report to Mosul, and the people showed the same insolent and indifferent front to the missionaries in the province. The letter, of which the following is a copy, explains itself. It is sent to Secretary Gillespie, of the Presbyterian Board of Foreign Missions, and is signed by Acting-Secretary of State Alvey A. Adee under date of September 25th:

"SIR—I have to state that, with reference to your letter of the 12th instant, according to a dispatch by telegraph of the 23d instant from our Minister at Constan-

tinople a telegram has been received from Mosul indicating that by reason of the unnecessary delay in the trial of those accused of the attack on Miss Melton the Governor had been removed. It is stated that the Grand Vizier sends a new Governor duly instructed to punish the guilty. The journey to Mosul, it is added, requires twenty days."—*Mail and Express*.

INDIA.—According to information collected by Rev. W. Thomas at the close of 1890, the Presbyterians have sixteen societies, the Baptists thirteen societies, the Church of England nine, the Lutherans seven, the Methodists four, the Moravians two, the Congregationalists two, female missionary societies of an undenominational character five, isolated Missions seven. These report 171,110 communicants.

The *Indian Witness*, from the statistics, makes the following comparisons :

Taking the number of foreign ordained missionaries in the churches as the standard of comparison, the result is as follows :

Church of England.....	203
Presbyterian.....	149
Baptist.....	129
Lutheran.....	125
Methodist.....	110
Congregationalist.....	76
Moravian.....	16

Taking the number of communicants as the standard of comparison, the following is the order :

Baptist.....	53,801
Church of England.....	52,317
Lutheran.....	24,207
Methodist.....	15,782
Congregationalist.....	13,775
Presbyterian.....	11,128

If we make the number of native Christians the standard, we have the following order :

Church of England.....	193,363
Baptist.....	133,122
Congregationalist.....	77,466
Lutheran.....	62,838
Presbyterian.....	34,395
Methodist.....	32,381

If educational work is made the standard of comparison, we reach another result which is in some particulars rather unexpected. Taking the number of pupils in Anglo-Saxon vernacular schools, we have the following :

Presbyterian.....	18,954
Church of England.....	16,113
Methodist.....	7,857
Congregationalist.....	6,683
Lutheran.....	2,389
Baptist.....	806

But if we make vernacular schools the test, the order is very different :

Church of England.....	41,362
Congregationalist.....	20,981
Methodist.....	20,256
Presbyterian.....	14,828
Baptist.....	10,660
Lutheran.....	7,940

INDIA.—At Jamadevipeta, an out-of-the-way village in South India, a movement has begun in connection with the London Missionary Society typical of many others in different parts of the country, and bidding fair to become the nucleus of a considerable extension of spiritual influence. Thirty years ago a native pastor had a conversation with a Sepoy in the home of a Moham-medan convert ; the seed of the Word then sown was never quite lost, but, though

slow in its growth, has now reached maturity, and is bearing fruit many-fold. The Sepoy, on the completion of his term of service in the army, returned with a pension to his native village; he spoke of Christ to the people, finding on the one hand persecution, but on the other hand, some whose hearts were touched by the divine story. A few of them heard a catechist speaking in the market-place of a neighboring town, bought a New Testament and some tracts, and finally paid a special visit for further teaching to the district headquarters of the Mission at Vizagapatam. The result was that on a Sunday evening in February, fifteen adults were baptized, including the Sepoy himself, and a young man, the Naidu of the village. Others are candidates for baptism. "One young man was rejected because he had two wives. He has promised to make a separation arrangement with the last one he took, if possible. Both wives were willing to accept baptism."

OCEANIA.—In 1875, a Mission was started in a group of islands east of New Guinea. The missionary, Rev. George Brown, who had labored fifteen years in Samoa, found these islanders in the most debased condition—"murder, war, rapine, lust, the chief incidents of their lives." Native agents from the Fiji Islands went with Mr. Brown into this hard and perilous field. The early years of the Mission were difficult, and attempts were made to drive the Christian teachers from the island. But they held their ground; and now they report a great amount of gathered fruit. Forty-one churches have been built, in which with other preaching places, 6,000 people regularly worship. There are over 900

church members, 1,300 Sabbath-school scholars, and forty-five of the converts are local preachers. Last year the natives gave £150 to the Missionary Society to send the Gospel "to the regions beyond."

AFRICA.—The following declaration of their wish to abolish domestic slavery has been signed by forty chiefs of Uganda: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs:" Signed, etc. This is the outcome of a difficulty which had arisen about the surrender by some of the Christians of certain slaves who had run away from their Mohammedan masters. The bishop was appealed to in the matter, and advised them that, so long as slavery was a law of the land, they were bound to deliver up runaway slaves, when ordered to do so; but he added that, if this went against their conscience, they should try to get the law altered. He then explained to them what he thought was the teaching of the New Testament on the subject; and bid them pray over and discuss it among themselves with the Word of God in their hands, and let him know should they come to any conclusion on the subject. The above declaration was brought to him in a day or two. It has been placed in the hands of Sir Gerald Portal, and in the bishop's own words, "all that is needed is the consent of the Roman Catholic chiefs, and in a few weeks slavery will be a thing of the past in Uganda." Of a truth "flood-ing the country with the Word of God is bearing fruit to the glory of God." We could not desire a better answer to the charges against the Protestant missionaries, published of late in the *Times*, contrasting

them with the French priests, and accusing them of doing nothing for civilization but wasting their time teaching the natives psalm-singing. Bishop Tucker tells us in the same letter, dated April 8, that he has had a conference with the French bishop, Sir G. Portal, and Captain Macdonald, with respect to a *modus vivendi* between the two parties. A provisional arrangement has been arrived at, which, however, had not yet been submitted to the chiefs for their acceptance when the mail left. Mr. G. L. Pilkington has sent home the Luganda translation of Genesis and the Psalms.—*Missionary Record*.

CHINA.—Dr. Omar L. Kilborn is having a wonderful experience in China. He is laboring at a place called Yang Tsz-ling about fifty miles from Chentu, among the mountains. He says it cannot be called a town, but is one large temple, or general place for idol worship. In one of these buildings there are some twenty idols, and the priests perform their ceremonies regularly in this place. The strange thing is that the doctor has so won the people's hearts that he preaches, prays, and sings Gospel hymns right in this same place surrounded by the idols, the worship of which he preaches against.

SAMOA.—By the last report of the London Missionary Society there were 24,263 Christian adherents in connection with the churches of that society in Samoa. This is out of a population of about 36,000; of this number 6,526 are reported as communicants. There were 169 native ordained ministers, besides 214 other preachers. The joint Protectorate of Great Britain, Germany, and the United States over the Samoan Islands is not working very well,

and the outlook is not hopeful. It has been from Samoa that a large number of native missionaries have gone to New Guinea, and the training institution at Malua is in excellent condition.

THE AMERICAN BAPTIST MISSIONARY UNION reports "a steady and, in many cases, a remarkable and inspiring growth" in its various Missions. "The figures from some stations have failed to reach us, which, if they had been received, would have added to the increase for the year. As the tables stand, the growth of the Missions over the preceding year is recorded at 37 missionaries, 40 native preachers, 72 churches, 5,848 church members, 7,497 scholars in the Sunday-schools, 2,404 pupils in boarding and day-schools, and \$60,910.13 in contributions from the Mission churches. This is certainly a remarkable showing for one year of missionary labor. It calls for heartfelt praise and thanksgiving to God, whose presence and blessing have wrought such wonders for us, and should stimulate the constituency of the Missionary Union to a corresponding and grateful increase in their prayers, giving and efforts."

THE AMERICAN BOARD OF COMMISSIONERS for 1892 report as follows: 95 stations and 1,126 out-stations; 183 ordained missionaries, of whom 11 are also physicians, and 13 medical men; 5 other men, 174 wives and 159 other women, of whom 4 practice medicine; 200 ordained native laborers and 624 other preachers; 1,380 teachers and 396 other helpers; 1,347 places for stated preaching, with average congregations of 71,884; 50,805 in the Sabbath-schools, and 133,734 adherents; 434 churches, 40,333 members and 3,516 received on confession.

AT HOME.

MILLER'S RUN, PA.—Report of L. M. S. of Miller's Run Congregation, for the year ending June 1, 1893.

Our Society during the year has held six meetings. We have a membership of thirty-eight contributing members, with an average attendance of fourteen. Owing to the members being so scattered, many cannot be present at the meetings.

In the Fall a box of clothing was sent to the Indian Mission. At Christmas a donation of Psalters, and in the spring a box of clothing were sent to the Southern Mission.

Interesting letters from different Missions have been read at our meetings.

In the providence of God death has entered our Society and taken from us a very dear and faithful member, Mrs. J. R. McBurney. She was always faithful in duty, earnest in prayer, devoted in every good work. We sadly miss her presence and prayers in our meetings, but knowing our loss is her gain, we humbly submit to the Master's will.

Let us profit by her example to be diligent in the work intrusted to us, that when we are called we also may be ready. We extend our sympathy to the aged husband and the children in their sad bereavement.

Secretary.

TREASURER'S REPORT.

Amount in treasury	\$13 72
General donations	48 50
To Indian Mission	58 00
To Chapel	10 00
Goods for Indian Mission	35 17
Money donated for Southern Mission box	17 00
Goods donated for Southern Mission box	33 00
Total	\$215 39

DISBURSEMENTS.

To Rev. R. M. Sommerville for payment of a missionary, one share.	\$12 50
Patterns for clothing	50
Goods for Indian Mission	35 17
To Rev. R. M. Sommerville for Psalters for Southern Mission	12 00
To Indian Mission	58 00
To Chapel	10 00
Box to Southern Mission	50 00
Freight on box to Selma	2 97
To Southern Mission	30 00
Total	\$211 14
Balance in treasury	\$4 25
Treasurer.	

KANSAS CITY.—In presenting the third annual report of the Ladies' Missionary Society of the Kansas City congregation, we wish first of all to acknowledge the goodness of God in preserving the lives of our members and making us, in some degree, useful in His kingdom. Several members have removed, two to Europe, yet others have come in and filled up the ranks. We have held ten meetings during the year. Our custom is to open and close these meetings with devotional exercises, the interval being taken up in rendering appropriate selections, hearing brief talks on Mission work abroad and in our own congregation, and attending to any business that may come before us. Our receipts during the year closing April 30 were one hundred and seventy dollars (\$170), which amount was wisely expended in furthering the cause of Christ. We have tendered receptions and held several enjoyable socials. Our efforts have not been fruitless, yet we earnestly pray that the Lord of the vineyard would make us more abundant in labors in the future.

MRS. W. M. GLASGOW, *Pres.*

MRS. W. R. MARVIN, *Secy.*

May 1, 1893.

SHARON, IOWA.—Resolutions of the L. M. S., of Sharon, on the death of Miss Mattie Henslugh:

Whereas, It has pleased our Heavenly Father in His alwise providence to remove from our Society our sister, Miss Mattie Henslugh.

Resolved, 1st, That in her death our Society has lost a faithful and efficient worker, and one who was possessed with such an amiable and cheerful disposition which endeared her to each member of our circle, and whose memory we will fondly cherish.

2d. That the uncomplaining patience and sweetness with which our dear friend bore a long and painful illness affords a beautiful example of Christian fortitude and resignation, and although removed from us in the bloom of youth we trust that it was to her the entering into the bloom of eternal youth.

3d. That we bow in humble submission to the will of a kind Father.

4th. That in this providence we hear the voice of our Master calling us to more active diligence and earnest efforts in His work, realizing that our time is short and death draweth nigh.

5th. That we extend our kindest sympathy to the bereaved family and large circle of friends, commending them to the Spirit of God, who is a present help in all times of trouble, trusting that their loss and ours will be more than made up by riches in glory by Christ Jesus.

6th. That a copy of these resolutions be sent to the bereaved family.

MAY ROBB,
MATTIE WILLSON,
SUSIE HENDERSON,
Committee.

SOUTHFIELD, MICH.—Minute of the Ladies' Missionary Society of Southfield, Mich., on the death of Mrs. Andrew Muldragh:

It has pleased our Heavenly Father to remove from our circle one whom we dearly loved. Though much interested in our work, yet owing to infirm health she was not often present at our meetings. She was a true Christian, a kind wife and loving mother. Without a moment's warning, while on her way to prayer meeting, she was called from time to eternity. Her example as a devoted Christian leaves a precious memory. We mingle our tears with those of her sorely bereaved husband and daughter. We pray that they may have the consoling hope that their loved one is safe in the everlasting arms and that her abiding place will be in the house of God forever.

Resolved, That in this great loss we acknowledge the hand of our Heavenly Father, and bow in humble submission to His will who doeth all things well.

2d. That in this sudden call we hear the lesson, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh."

3d. That we will strive to follow her to whose Christian character we bear testimony.

4th. That we extend our heartfelt sympathy to the bereaved husband and daughter, and commend them to the loving care of Him who said, "I will not leave you comfortless."

5th. That a copy of these resolutions be sent to the bereaved ones and to the HERALD OF MISSION NEWS for publication.

MRS. ADA McKINNEY,
MISS NETTIE YOUNG,
MRS. MARY A. McCARROLL,
Committee.

MONOGRAPHS.

INDIAN MISSION HOLIDAY.

Perhaps you have not been out on a camping expedition this summer because of the expense; if that is the case you will the more gladly join in a camping tour among the Indian camps.

The first break of day must find us astir, and as soon as possible we must be on the road. The hack carries bedding and provisions, and a cot swung beneath will be needed when night comes. A pony carries one of the company, and a stop at noon, it may be at some camp, a little fire, a cup of coffee, and night finds us perhaps twenty-five miles from home. The bed is made in the hack for two of the passengers; the cot is taken out and set up, bows are put up over it and a wagon cover spread over that. This is calculated to keep off all night visitors, such as rattlesnakes, centipedes, etc., etc.

In the morning you wake fresh and hungry. Soon we are on the road again. Night finds us nearly fifty miles from home, and almost no water for either man or beast; but we are told where there is a hole of water in a creek, and we drive there for a camping place; we find the hole, and in it is a hog that looks to be dead, but when we make enough noise it moves away. Not very good water? No, but when there is no other kind and you have been all day in the sun, it makes it taste better. There is some appearance of rain, which makes the arrangements for night a little more secure. In the night the horses get tangled up and a trip has to be made among them to get the ropes with which they are staked untwisted.

The morning is cloudy, and at noon the rain comes on just as we have our fire kindled to get dinner. A showery afternoon and a wet night make a question arise in all minds as to whether a good roof is not better in such weather; but the morning sun comes out bright, and most of the wet things are allowed to dry a little while, and then we move again. By dinner time we reach a fine spring, and rejoice in plenty of good water again. At night another spring is reached; a clear night and sound sleep. The next day brings us home rather tired, the provision box almost empty, and we find ourselves glad to eat at a table again and sleep in a good bed under a good roof that does not leak.

But I have neglected to mention the camps that we pass and the efforts we make to add to our vocabulary; the talks we have with the Indians in their summer tents, made of brush; the meeting with children that have been in the school, and that give us hearty greeting when we meet them; nor of how arrangements were made for preaching in two of the camps; and the next week the road has to be traveled again to fill those appointments, driving forty miles on Saturday. A ten o'clock service at one of the camps; a drive of ten miles in the heat of the day, a hasty cup of tea, and a service, with a large circle of interested Indians—one of the *encouraging* kind of meetings—and the stars are shining out by the time we get our camp arranged for the night. The next morning finds us on the road again. A drive of twenty-five miles, two hours at the blacksmith shop getting some repairs on the wagon, a drive

of two miles more and we find a camp where an Indian woman has been bitten with something and was almost dead. We stay in this camp over night and give all the aid we can, and the next morning finds the woman much better, and before noon we are on the road, and stop and have a chat with a number of Indians in several camps before sundown Tuesday evening, which finds us at home again.

If you are camping out merely for the fun there is in it you will be satisfied with this glimpse of how some of the summer vacation is spent at the Indian Mission.

W. W. CARITHERS.

Oklahoma Territory.

A NEGLECTED EXHORTATION.

We often hear the warning how that the love of money is the root of all evil; but seldom the Saviour's exhortation to make the mammon of unrighteousness a true friend which shall receive the generous user into everlasting habitations. The Bible has no mincing words for rich men who oppress the poor; but it recognizes in the rich Barzillai, who laid his wealth at the foot of the throne when Absalom had looted the treasury, the saviour of the State. It shows us, in that darkest of all days, when the Son of God hung upon the Cross, a rich man of Arimathea, not awed by the dignities of a proconsul, that dared to beg the body of Jesus and bear it to an honored burial.

All the ravings of imported fanatics shall not make us as Americans forget that it was the broad signature of the merchant prince, John Hancock, which stood first underneath the declaration of our independence. It was the personal security of a Robert Morris that saved the liberties of

our country and sent himself to a debtors' prison. Those who know the full history of the early days of our last crisis, know that until our generals could learn war our millionaires propped the tottering pillars of the State. When we look at our magnificent universities, our vast libraries, our art-museums and schools for the prophets, we should be, of all nationalities, the most ungrateful, did we not recognize the debt we owe to American millionaires in building up the mind, the morals, and the liberties of the State.—*The Interior.*

THE HEAD OF THE WORK.

The guide and director of the Mission work of the Church is the Holy Spirit. It is He who calls the missionaries—"The Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" It is He who sends out the missionaries—"They being sent forth by the Holy Ghost, departed unto Seleucia." It is He who controls the missionaries in all their movements. When Paul and Silas "had gone throughout Phrygia and the region of Galatia, they were forbidden of the Holy Ghost to preach the word in Asia." Then, "After they were come to Mysia and essayed to go into Bithynia, the Spirit suffered them not." It is He who gives the solution to difficult problems in the work. When the question arose how the converts among the heathen should be dealt with by the Primitive Church, it was the Holy Spirit who gave the decision. The apostles and elders, with the whole Church, sent greetings unto the brethren which were of the Gentiles, and said—"It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary

things." The recognition of this headship of the Spirit is the most important thing in Mission work. We are convinced that many difficulties which now embarrass the administration of the Foreign Mission work will pass away when there is a full acceptance by the churches at home and the missionaries in the field of His constant, loving superintendence. "He that hath an ear, let him hear what the Spirit saith unto the churches." The time was when the well-beloved Son expatriated Himself, and was the guide and teacher of His followers in the narrow confines of Palestine. Now, the Holy Spirit has expatriated Himself, that He may be the guide and leader of the friends of God all over the world. May all who love the Lord Jesus walk in the Spirit.—*The Missionary*.

THE HILL TRIBES OF INDIA

Practice a worship of the grossest character. Some of them are so degraded as to have almost no religion, while others make a near approach to either the Hindu, Mohammedan, or Buddhist faith, and still others combine certain parts of both Hinduism and Mohammedanism. The Khonds and Kols worship representations of the sun, moon and stars. The Bhils adore their ancestors, the tiger, and the infernal spirits. The Santals worship the sun-god, and venerate the spirit of Bora Manjee, a deceased and canonized chief. Several tribes worship the living tiger. The Todas worship a god who is represented by a rude stone. With most of the hill tribes, ghosts, sorceries and witchcrafts are a part of the popular faith. Sun worship is still practiced by some of the people, both among the old tribes and the Hindus. Many a

time I saw at Benares and elsewhere the upturned face and outstretched hands toward that luminary. Birds and animals, of one kind and another, are also objects of worship. The peacock is very sacred, and the monkeys are held in great reverence, and, from this protection, have become very destructive to farmers.—*Selected*.

THE RHENISH MISSIONARY SOCIETY.

The annual meeting of this Society was held as usual in the Mission-house at Barmen on April 26th. The report states that in Sumatra more converts from heathenism and Mohammedanism were admitted in 1892 than in any previous year—namely, more than 3,000. In three villages the chiefs were baptized. Formerly the Mission was restricted to work among the heathen, but now at each of the eighteen stations Islamism has come to the front, and is the chief foe with which it has to contend. In some places, as in the Batangtoru Valley, the population are dividing themselves into Christians and Mohammedans; in others, as on the Toba Lake, and at Silinduny, Islam has to be contended against; and again, in others, many souls are coming to us from Mohammedanism. God be praised! Everywhere the progress is cheering. The co-operation, for the first time last year, of three lady missionaries, has been very helpful, especially among the women. The printing of the New Testament in the Batta language has been begun at the cost of the British and Foreign Bible Society.

Good tidings have come from the Island of Nias. In a district on the West Coast which, until lately, was closed against the

missionaries, the first station, Fadoro, has been formed. The missionaries suffered greatly from fever, but God soon blessed their imperfect proclamation of His Word. Already two villages have thrown away their idols, and fifty-five persons have been inscribed for baptism. Three additional missionaries have been appointed for this district, and it is hoped they will soon be able to form stations. On the East Coast also, all around our four old stations, progress is reported. One of these stations was established only two years since, and already one hundred and eighty-eight persons have been baptized, and over one hundred more are receiving instruction with a view to the rite. At the other three stations and from surrounding villages numbers are asking to be baptized.—*London Chronicle*.

HOLD FAST THE TRUTH.

The Church is the depository of Divine truth in the earth. She is the pillar of the truth, and not merely a part of it. To her are committed the oracles of God, the entire canon of Divine revelation, not to be dealt with, or interpreted by her authority as the Church of Rome claims, but to be preserved, extended, and transmitted pure and entire to others. Her duty is to conserve the truth, hold it fast, buy it at any price, and sell it at no price. The present times call for a firm stand on the side of truth. There are many agencies at work designed to move us away from the maintenance of the truth. We live in an age of latitudinarianism both in principle and in practice. We live in an age of unions in which some truths are overlooked or rejected as unessential—unions, the promot-

ers of which manifest an overweening desire to depart from the faith once delivered to the saints. We live in an age in which the spirit of error is working with a fearful cunning, perseverance and energy. Now while thus the evil agent of falsehood is marching abroad with proud and vaunted boasting, it becomes every leal-hearted follower of Christ to oppose him with uncompromising and unwavering firmness; and is not the man who concedes one principle to his blandishments, who follows for one moment in his train, or enters into his temple, a traitor to his King, his religion, and to the memory of those who were "Faithful among the faithless"? Doubtless such a position requires no small amount of moral courage. The world is against us, and we are against the world. Well have God's faithful witnesses earned for themselves the title of "the valiant for the truth upon the earth." What bright examples of this spiritual chivalry do the annals of the Church present. We see them in the goodly fellowship of the prophets who were not afraid, though briars and thorns were with them, and though they dwelt among scorpions. We see them in the glorious company of the apostles who "counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus to testify the gospel of the grace of God." We see them in the noble army of martyrs, who dared ignominy, contempt and death itself, for the overthrow of error and the triumph of the truth as it is in Jesus. Men may render their loud sounding plaudits, and build their costly statues and monuments to those men who have achieved the triumphs of victory on the field of battle, and who

amid tremendous perils have carried off the trophies of victorious war, but here are men, the praises of whose valiant deeds shall endure, when the memory of the favorites of fame and fortune shall be forgotten forever. While we admire these men, let us emulate them, till, wrapt in their mantle, we follow on in their steps and gain new triumphs—yea, till at length we are united to the noble army, and join with them in singing the heavenly pæan.

Let me assign three reasons why we should hold fast the truth. (1) Because *we thus honor the truth*. Every effort put forth on behalf of the truth is fraught with benignity and blessing. We may not gain the applause of the world. (2) Because *of the pleasure that is connected with a faithful maintenance of the truth*. (3) Because *the welfare and happiness of the world are thereby secured*. Truth is the grand instrument of the world's emancipation and evangelization. We are sometimes told that we should popularize the truth. How is the truth to be popularized? Is it by casting it into abeyance? Is it by regarding any truth as unessential, or as an open question? No, we popularize the truth by being living embodiments of the truth, and by speaking the truth in love. We are to bear testimony against all error and corruption. The Church of Christ has never been without a testimony since her organization in Eden, nor will she ever want a testimony until she has gained a complete victory over all her enemies, and entered upon her millennial rest and glory. How are we to bear testimony? We are to do so intelligently, explicitly, fully, candidly and lovingly.—(Rev.) *Gavin Douglas, Loughbrickland, Ireland.*

PERSONAL SERVICE.

The Church of Christ is a working organization. The duty of working for Christ is beautifully illustrated by Him in the parable of the householder hiring laborers to work in his vineyard. How are we to discharge our obligation to work for Christ? By giving our personal service in any way that may promote the interests of religion. We are told that on the 21st of October, 1805, a year memorable in the annals of England, the gallant Nelson, the hero of Trafalgar, prior to the scene of action, from his cabinet commanded the watchword to be telegraphed from sailyard to sailyard: "England expects every man to do his duty." Just so from the celestial cabinet the watchword is heralded to each and all of us: "The Church of Christ expects every man to do his duty." There is work for every member of the sacramental host of God's elect. The Head of the Church in His all-wise providence appoints to each his work. The work of some is not the work of all. There is diversity of office, rank, station, talent and circumstances. Ministers are not to be the only laborers in the Church—the co-operation and prayers of an earnest and devoted membership are necessary. The progress of a church under God depends upon each member standing in his place and doing his part.

"Working as though himself were he—
On whose sole arm hung victory."

There should be no useless lumber on the mountains of Lebanon—no drones in the ecclesiastical hive. There are few, if any, who may not labor in some department of the Church's work, and when called upon to do so instead of refusing they should remember the obligation under which they lie to work for Christ. They cannot by

throwing the weight of labor upon the shoulders of others remove the onus of obligation from their own. There it remains in spite of all their puny efforts to shake it off, and they act an ungrateful and an unfaithful part to Him who hung on Calvary when they refuse to give their personal labor to promote His cause at any time in which an opportunity is presented to them. We read in the history of the Crusades of a gallant veteran on the Mohammedan side, the very flower of Chivalry, who had won golden honors, achieved many feats of valor, and led on his conquering hosts from victory to victory. When his admiring and leal-hearted followers, whose darling he was, beheld his battered body and shattered crest, and desired him to retire from the scene of action, he drew his sword from its scabbard and pointing to earth he said, "*Earth is the place for labor,*" and then pointing upwards to his imaginary paradise of balmy skies and voluptuous gales he said, "*Heaven is the place for rest.*" O Christians, in this, the lordlier chivalry, be this your motto—be this your watchword: *Earth is the place for labor—Heaven is the place for rest.*

"Work, friends, work : work hands and brain,
We'll win the golden age again,
And love's millennial morn shall rise,
In happy hearts and blessed eyes;
We will—we will have champions be
In this the lordlier chivalry."

Connected with an old historic church, are we identified with its interests, and are we praying and laboring for its extension and enlargement? Be not discouraged that the cause of Christ's crown and covenant is low and in a low place. It is a cause that is sure to win, it is the cause of the world's prosperity and dominion. It is a conquering cause, and it will yet

become the Catholic cause, and fill the earth with happiness and peace. It was once my privilege to visit the tower of London. Many things did I witness which were deeply interesting, but nothing did I admire so much as a few old banners tattered and torn which had been borne off from the battlefield at the point of the bayonet. And why? Because I recognized in them the emblems of victories achieved, the symbols of liberties purchased at the costly expense of the blood of heroes and of patriots. The men have long since gone to that undiscovered country from whose bourn no traveler returns, but the liberties which they gained for humanity still live. Just so, the heroes of the covenant who fought under the blue banner at Airdsmoss, Drumclog, and Bothwell Bridge, in defense of Christ's crown and covenant, have long since gone to a crown never fading, a kingdom of glory, but the principles for which they contended still live, and the testimonies in which these principles are embodied claim to be cherished in everlasting remembrance. Shall we abandon them? If so, shall they die? No! He who could of the stones of the field raise up children to Abraham would find others to espouse them and bear aloft the banner of the covenant.

"By the lofty aims we cherish,
By the hope which never dies,
Error's legions soon shall perish,
Liberty and truth arise.
Up then, brothers, and be doing,
Every effort brings it on,
And the humblest truth pursuing
From the pathway lifts a stone.
Truth thy cause whate'er delay it,
There's no power on earth can stay it.
God speed the right."

—(Rev.) *Gavin Douglas, Loughbrickland, Ireland.*

POWER OF THE BIBLE.

Never perhaps was the spiritual power of the Bible more fully exhibited than at the glorious epoch of the Reformation, as mighty in pulling down the strongholds of sin and Satan. The Bible was the weapon which the noble band of martyred Reformers wielded in the grand struggle against Papal superstition and Papal usurpation. The sword of the Spirit was too sharp for Popery to resist. It severed the cords of spiritual despotism wherewith a luxurious and tyrannizing priesthood bound a degraded and down-trodden people. The key of the temple of truth was discovered, ignorance was deprived of her usurped dominion, and light and truth became generally diffused. This was the instrumentality which the Martyr of Erromanga used in civilizing and christianizing the countless isles of the Pacific. Naturally endowed with determined resolution and fearless intrepidity, and having a heart burning with love to souls, Williams entered upon his labors in the idolatrous island of Tahiti. Previous to his arrival bloody wars and intestine strifes had well-nigh exterminated its inhabitants. Unbridled licentiousness prevailed, horrid cruelties were perpetrated, parents were consigned to premature graves, and children were murdered by their parents. Immediately on his arrival a house of worship was erected, a printing press set up, the Scriptures were translated and published, spelling books were put into the hands of old and young, and in three years three hundred children, who formerly would in all probability have been ruthlessly killed by their parents, were able to read that Word that maketh wise unto salvation. His hallowed dwelling became the cen-

ter of civilization, the neighboring chiefs visited him, listened to the story of the Cross, heard from his lips the faithful saying that Christ came into the world to save sinners, believed, and on their return home sent to him their idols as proofs of the sincerity of their conversion. By and by more distant isles were brought under missionary influence and precisely the same results followed. Their idols were cast to the moles and to the bats, the true God was worshiped, wicked practices were abandoned, industry took the place of idleness, the social relations were duly observed, and the desert rejoiced and blossomed as the rose. Who is that youth with intellectual brow and thoughtful visage just ripening into manhood? His staid and gentle looks and decided demeanor evince a mind capable of great things. In juvenile days he has braved the storm and has been subjected to the hard lot of begging a scanty pittance. Often has he sung his favorite hymn,

"God is our refuge and our strength,"

and has earned a temporary home by the sweet melody of his voice. He is now a student in the University of Erfurt, and among the moldering volumes in its library he discovers a Bible. This is a new era in his history, the awakening of a new existence. He reads and re-reads the precious Book, and ere long, convinced of its truth and feeling its power, he comes forth to publish its glad tidings to others and vindicate the rights and prerogatives of our crucified and now exalted Emmanuel. William Wilberforce was the joy and crown of the Doncaster Races, one of the sovereigns of the turf. In a tour on the continent a Christian friend who accompanied

him requested him to read with him one of the Gospels in the original Greek. To this he consented, and through the blessing of the Holy Spirit he returned a new creature, and, in addition to his notable exertions on behalf of the sable sons of Africa, he has left us a monument of his piety and experimental religion in his "Practical View of Christianity." Truly God's law is perfect converting the soul. His testimonies are most pure, making wise the simple. How often have its consoling words ministered comfort to the down-trodden slave, to the suffocated miner, and to the wounded warrior breathing valor upon the tented field. It enters the cottages of the poor and distressed, and affords a sovereign balm to every wound, a cordial to every fear. It softens the pillow of the invalid, and reconciles the mute and blind to their mysterious fate. It is a lamp to the feet, and a light to the path, a guide-book to an eternity of which time is but the threshold. Let me entreat you to peruse the Bible. Acquaint yourselves with its doctrines. In the words of the old Roman poet—*Nocturna versate manu versate diurna*—turn it over with a nightly, with a daily hand. In the words of the poet Young, "Retire and read your Bible to be gay." Study it in the spirit of little children, seeking to be taught of God, and then in answer to your prayer, "Open thou mine eyes," you will behold wondrous things out of God's law. Let me assure you it will make you holier, wiser and happier. The sayings of God's Word are solid. The grass withereth, the flower fadeth.

"Not thus—Not thus, Thy Word, O God—
Thy still unchanging Word;

For stamped in truth, it ever bears
The impress of its Lord.
The glorious promises it brings
Dread not the touch of time,
Eternal and immutable
We feel that they are Thine.
That blessed Word—that blessed Word
Hath an enduring power
To cheer us in our loneliness,
To glad our dying hour.
It leads us through life's weary ways
By paths that saints have trod,
And then resigns us with a smile
Into the hands of God."

—(Rev.) Gavin Douglas, *Loughbrickland, Ireland.*

LOST LIVES.

"Lost lives? which are they? Lives spent on self, wasted in pleasure, fretted on vanities, *lived for time*? Ambition may be gratified, aims achieved, honors won; but when earth is left behind what remains for such? Their grace and triumph will have vanished, self-consumed. Lost lives! As the words re-echo I see the saints of God, who from of old, declaring plainly that they seek a country, have cheerfully gone forth on pilgrimage 'not knowing whither they went.' Abraham is among them, Paul is among them, and the heroes of our century of Missions—Livingstone is there, Krapf is there, and William Carey; Allen Gardiner, starved to death on the desolate Fuegian shore; James Gilmore, tramping with bleeding feet frozen Mongolian uplands; Graham Brooke, dying alone on the Upper Niger; John McKitterick, sleeping in the first white man's grave in distant Lololand—they are all there, all *part of the Eternal*. And Jesus' life is there."—Miss Lucy E. Guinness.

LETTERS FROM CHRISTIAN WORKERS.

SUADIA.—We are very glad to publish the following letter, as it contains so much that will interest and instruct the young people of the Church:

KESSAB, Syria, July 10, 1893.

To the C. E. Society, Second R. P. Congregation, N. Y.

DEAR BROTHERS AND SISTERS: It is with gratitude that I write you this letter to acknowledge your kindness to us who are here in this Mission field. Your gift of a year's subscription to the *Golden Rule* for us is acknowledged.

* * * * *

You have sent us the *Golden Rule*. We trust that you each and all have one left. Our prayer is that your lives may each be directed by that law whence our valued weekly visitor has its name. Not a weekly visitor in the strict chronological meaning of the term, because the papers generally come to us in bunches about three or four weeks apart. This is one of the missionary's crosses.

Just now we are praying for your great international convention. We wonder who were your delegates. Surely it was a grand sight to see the Lord's hosts gathering to encourage one another in the Lord's work. We trust that this convention will have been a splendid object lesson to the world to teach the lessons of sanctified politeness in public travel, in hotels and in strange places; to show that great masses of men and women can assemble for business and worship with decent quiet and order; to illustrate the truth that splendor in dress does not at all equal excellence in sanctified intelligence,

and that consecrated ability commands attention and respect; and to my mind the one lesson pre-eminent above all others is, that finally, as the light begins to flash the excellent glory of the twentieth century, my sister, my mother, my wife—woman is the recognized equal of man, fully as capable as he to represent a constituency, equal to him in the dispatch of business, his peer in imparting refinement so congenial to Christianity—in short, these conventions illustrate and teach the long discarded truth of the latter part of Gal. iii., 28: "There is neither male nor female; for ye are all one in Christ Jesus."

Let me tell you of a great disappointment. When Dr. Balph took his family aboard the steamer to send them home, several friends went aboard with them. While walking the deck and having a last word with those dear motherless boys, I noticed an observant, kindly-faced gentleman sitting on a chair, wrapped in his rug. For a moment I thought his face familiar, then I said to myself, "Simply a passing resemblance," and so dismissed him from my mind. But as our skiff took us back to the quay, we noticed this same kindly gentleman looking over the railing with our departing friends. He seemed to be interested in the farewells. When our friends reached Mersine they wrote that "that nice man on deck was 'Father' Clarke." O, how sorry we were! But it was too late. I had seen him but once, and that for but less than one minute, ten months before at our State convention in Kansas City, Kansas.

One of the most commendable features

of your endeavors is Bible study. This land is pre-eminently a most fitting place for Bible study. We have been deeply impressed with this, time and again. Read Job i., 14. What is the significance of the expression, "The oxen were plowing and the asses feeding beside them?" The plow is a light implement of wood. At daybreak you will see a man astride of his donkey, holding his plow on the animal's back in front of him, as he drives the oxen before him to the field. Once there, the donkey is turned loose to graze on the unplowed field. The oxen are yoked to the plow and all day long they turn the sod; rather, they tear and scratch the ground with the rude, one-handed implement, and all day long the stupid donkey picks the scanty grass. At even the oxen are unyoked, and the man again takes the plow before him on his donkey and wends his way homeward. Thus, you see, the asses are for carrying the farmer and his plow, the oxen to open the furrow. American agriculture would have never illuminated this passage. Read also Is. xxxii., 20.

In our own Mission garden in Suadia* I saw an operation that recalled an expression in Deut. xi., 10, l. c.: "And wateredst it with thy foot as a garden of herbs."

The servant had turned a little irrigating stream into the garden where vegetables grew on little ridges. The furrows between the ridges served as channels for the refreshing stream. The first furrow filled; then he, having taken off his low, slipper-like shoes from his stockingless feet, pressed the little ridge with his foot and so made a tiny passage to the next furrow

for the water, and at the same time by a dextrous twist of the foot closed the first furrow. Thus from furrow to furrow he took the water, watering his garden of herbs with his foot.

Again, read Gen., 13th chapter, and notice an expression or two. In verse 15 the language indicates the generosity of Ephron. He says, "What is four hundred shekels of silver betwixt me and thee?" "So small an item is not to be mentioned," he seems to say. But, at the same time, he was expecting the money and his own price, too, from the Patriarch, whose sorrow prevented any objection to the high figure. So to-day: A native will bring you a present of a nice fat hen, perhaps, but will wait about the door until a "backsheesh" (gift) is given, equal in value.

Read the 17th and 18th verses. You notice that there are three specifications in this transfer, viz., the "field," the "cave," and the "trees." In our Western world, a deed transferring real estate includes all these specifications without mentioning them especially. Not so here. In looking over the deeds of the Mission property recently, I was surprised to find a deed for the house, one for the ground, and still another for the trees. A large nut tree stands in this yard, in which nine or ten different parties had shares. Mr. Easson could tell you what a time he had to secure a complete title to the tree. This is the law of custom. So one needs to be here to understand many things in Holy Writ.

Yet there are deeper mysteries than these into which may the Holy Spirit lead you all.

Since coming to our field of labor we see

* This is written from Kessab, the summer home of the missionaries, in the mountain where they go to escape the malaria of the hot season in the Orontes Valley.

so many tokens of the thoughtful generosity of the friends in New York. All such expressions of carefulness in making the life of the missionary families brighter, are one important way of holding up their hands and encouraging them where there is

so much to dishearten. Mrs. Dodds joins in sending our heartiest thanks to Endeavorers of 2d New York. Gen. xxxi., 49.

Your brother in Christ,

J. BOGGS DODDS.

Antioch, Syria.

EDITORIAL NOTES.

—At the September meeting of the Board of Foreign Missions, we were instructed to publish the following

APPEAL.

At the last meeting of Synod the Board of Foreign Missions was authorized to take immediate steps to remodel and complete the Lower House in Suadia, as proposed in the following extract from its Annual Report: "The Lower House, which is regarded as the most suitable place for the girls' school, is 'one story high, covered with a hip roof of Antioch tile. It is proposed to take the roof off this house, remove the mud bricks from the walls down to the foundation, which is a most excellent one, and rebuild with good stones and add a second story,' according to a carefully executed scale drawing which the Mission has forwarded to the Board. 'The partition walls in the first story will be left standing as they are, with one or two unimportant changes as to doors,' and the same windows can be used. But the 'walls of the upper story, the floor, partitions, windows and doors, and all the inside work must be new.' While 'the roof seems to be quite good, some of the timbers will have to be replaced.' The Board believes that these proposed changes are necessary for the comfort of the missionaries and the efficiency

of the work."—(See Minutes of Synod, p. 233, or *HERALD OF MISSION NEWS* for June, p. 122.) The work on this building has been already begun and is well under way. The estimated cost of the proposed repairs and alterations is \$1,500, and we hereby appeal to the churches under care of Synod for the money required for this purpose. All contributions should be sent directly to the Treasurer, Mr. Walter T. Miller, Cotton Exchange Building.

JAMES KENNEDY,

President.

R. M. SOMMERVILLE,

Cor. Secretary.

—Men as well as money are needed to carry on the work. Licentiates and students of Theology are once more reminded that a Call for an ordained minister to be sent out to China has been for more than a year before the churches. The services of an ordained minister are also urgently needed on the Island of Cyprus, a peculiarly inviting field. As an incentive to prompt action in this matter, we venture to republish from *The Moravian*, the explanation that a missionary once gave as to the way in which he was led to give himself to evangelistic work in the foreign field. When he was driving across the

prairie one night on his way home, he saw his little boy running to meet him, when suddenly the lad dropped out of sight. As the grass was high, he thought that the child was simply hiding from him, but not appearing as soon as he expected, the thought flashed across his mind, "There is an old well there and he has fallen in." He ran to the spot, and as he lifted him out of the well the little fellow looked up into his face and said: "Oh, papa, why didn't you hurry?" "These words," said the missionary, "never left me. They kept ringing and ringing in my ears, until God put a new and deeper meaning into them, and bade me think of others who were lost, of souls without God and without hope in this world, and the message came to me, as a message from the Heavenly Father, 'Go and work in My name'; and then from that vast throng, a pitiful, despairing, pleading cry rolled into my soul—as I accepted God's call: 'Oh! why don't you hurry?'"

—A farewell missionary meeting was held on Thursday, Sept. 7th, in the audience room of the Fourth Reformed Presbyterian Church, of New York City. The evening was very stormy and thus many were prevented from being present, yet the meeting was not lacking in interest. The venerable President of the Board of Foreign Missions, Rev. James Kennedy, D.D., occupied the chair, and, after devotional exercises, Rev. F. M. Foster delivered an address admirably fitted to encourage the departing missionaries. Then Mr. Walter T. Miller, the energetic Treasurer of the Board, in a brief, but timely speech, insisted on their claim to the prayers and practical sympathy of those who remain at home. The next

speaker was Mr. Andrew Alexander, who, in well-chosen words, pointed to the great source of comfort amid the difficulties and trials they would have to encounter in their life work. The clouds that so often over shadow the worker are now and then parted for a moment, and, looking up, the worker can see that there is light above, silvering the edges of the broken clouds. In the addresses of the three missionaries who spoke, Dr. A. Foster and the Misses Jennie B. Dodds and Lizzie McNaughton, there was a seemingly unconscious expression of unreserved devotedness that attracted special attention and very deeply impressed the audience. After a few remarks from the Corresponding Secretary, the meeting was closed with an earnest prayer for the consecrated band of laborers so soon to leave for Syria, Asia Minor and Cyprus.

—The missionaries who left New York on the 9th of September reached Liverpool in safety the following Saturday morning. They had a rough passage but were all in fair health and spirits at the end of the voyage. On Thursday of the next week (Sept. 21) they took passage on the steamship *Rameses*, and must now be well on their way to Alexandria.

—We are glad to publish the following communication from Boston, which speaks for itself:

6 CALDWELL AVENUE,
SOMERVILLE, MASS.

Aug. 17th, 1893.

Dear Sir:—On seeing this item in the *HERALD OF MISSION NEWS*: "There are 334 Deacons in the Reformed Presbyterian Church; do they wish to have a representative in the Foreign Field? We shall be

glad to hear from them," I thought I would bring the question before the Deacons of our congregation. We held a meeting of the Board last Friday evening, and I have been authorized to inform the *HERALD OF MISSION NEWS*, that five of the Deacons of the First Reformed Presbyterian Congregation, of Boston, are willing to pledge themselves to give \$5 a year each, for five years, to send another missionary to the Foreign Field, providing that the Deacons of the other congregations of the Church will also give enough to raise the necessary amount.

Yours truly,

G. E. ELDER.

It will give us great pleasure to hear from others.

—The last issue of this journal contained a list of the names and addresses of contributors to the Young Women's Fund for the support of a missionary. We have since received a new pledge of \$5.20 from Miss Jennie B. Dodds, and from the Young Ladies' Missionary Society, of Beaver Falls Congregation, through Miss Retta E. Slater, \$12.50, raising the total amount contributed for this purpose to \$716.67. This leaves fourteen pledges on our book not yet redeemed.

—We thankfully acknowledge having received a few weeks ago from Mrs. Nancy Kee, of 2d New York, the sum of \$5, a special contribution to the work in Cyprus.

—At a social meeting of the Y. P. S. C. E. of 2d New York, it was unanimously agreed to donate seventy dollars to purchase an organ for use in the Mission Schools at Suadia. No minister having volunteered to represent them in Cyprus since the return of Rev. J. R. W. Stevenson, the money

that the young people of this church contribute regularly for his support has been deposited in a Savings Institution at interest, and the Society felt that they could well afford to use the interest of their Cyprus fund to aid the work in another field.

—On Saturday, the 30th of September, Rev. John G. Paton, D. D., sailed from New York for Britain. During his stay of over a year in this country, he has wrought incessantly on behalf of missionary work in the New Hebrides, not long ago addressing thirty-six meetings in twelve days. We cannot tell how much he has received to aid in extending evangelistic operations on the Islands, but we know that his presence has carried a blessing to many hearts, and his addresses have created, in many places, an interest in the cause of Missions never felt before. Probably we shall never see his face again, but the influence of his example and words will continue long after he has left our shores.

—A few days ago the British mail brought to our office a copy of the *Wishaw Herald*, containing a Martyr sermon, preached in Cam'nethan Old Graveyard, to a vast gathering of reverent and expectant worshipers, by our dear friend and brother, Rev. Gawin Douglas, of Loughbrickland, Ireland. Unable to publish the discourse in full, we have made three extracts, which appear as Monographs, entitled, "Hold Fast the Truth"; "Personal Service," and "Power of the Bible."

—Any one wishing to secure cabinet photographs of the new missionaries, Dr. and Mrs. Foster, Mrs. Moore, Miss McNaughton and Miss Jennie B. Dodds, can have them mailed from our office for 30 cents apiece.